ACTS *of* DEVOTION

RECOMMENDED ACTS FOR EVERY MONTH OF THE YEAR

الله

Authored by
Sidi Idris b. Muhammad al-Iraqi

Translation by
Talut Dawood

Prefaced by
Dr. Zachary Wright

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Recommended acts for every
month of the Islamic year

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Sidi Idris b. Muhammad al-Iraqi

Sidi Idris al-Iraqi was a prominent Maliki scholar of Morocco. He was the Imam and Muqaddam of the Grand Zawiyah of Sidi Ahmad Tijani (RA) in Fez for forty years. He was appointed Imam of the Zawiyah by his father, Sidi Muhammad al-Abid al-Iraqi, who was the Imam of the Zawiyah for sixty years. His grandfather had taken tariqah directly from Sidi Ahmad al-Tijani (RA).

The Shaykh studied under numerous great Ulama in Morocco and beyond, and was given Ijazah in the Tijani tariqah from the great Sidi Ahmad Sukayrij in whose company he spent many years. He also had extensive relations with great Tijani masters such as Shaykh al-Islam Ibrahim Niasse and Shaykh Hassan Cisse, whose guest

he would be in Koalack. Sidi Idris al-Iraqi authored more than 50 books on shariah and tariqah matters. He was considered the historian of the Tijani tariqah in recent times.

In this particular work, Sidi Idris al-Iraqi has compiled the required and recommended acts and prayers for the auspicious days and nights of the year. These are based on the Qur'an, Sunnah, as well as the teachings of Sidi Ahmad al-Tijani (RA) and other greats of Islam. The vast majority of Islamic scholars have confirmed the veracity of the sciences inspired and unveiled to the Awliya, by Almighty Allah. Sincerity remains a condition for the acceptance of any prayer. He passed away in 2009.

Preface

Dr. Zachary Wright

Sidi Idris al-Iraqi's *Ikhtisar al-irshad li-khass wa l-ʿam*, translated here as "Acts of Devotion", has long been considered a useful summary of supererogatory worship according to notable annual dates on the Islamic lunar calendar. Al-Iraqi was the Imam of the Zawiya Tijaniyya in Fez, Morroco, during the mid-twentieth century. His scholarly networks included affectionate relations with the century's greatest Tijani scholars, such as Shaykh Aḥmad Sukayrij and Shaykh Ibrahim Niasse. He was a prolific author, with his most famous work being the five-volume commentary on Tijaniyya, *Risala l-shafiyya fi fiqh al-Ṭariqa al-Aḥmadiyya al-Tijaniyya* ("Epistle of Healing in understanding the Tijaniyya").

"Acts of Devotion" is noteworthy in its concise exposition of the relevant chapter on the sixteenth-century

Indian scholar Muḥammad al-Ghawth's *al-Jawahir al-khams* ("Book of Five Jewels"), widely circulated within the Tijaniyya and other Sufi orders.

Al-Iraqi supplements this material with various subsequent commentaries on the text, and includes the orally and textually transmitted variations of Shaykh Aḥmad al-Tijani as taught to his companions. in bringing the *Ikhtisar al-irshad* to a wider audience, the translator, Talut Dawood, has rendered a commendable service to the English-speaking Muslim community.

Author's Introduction

In the name of Allah, the Beneficent, the Merciful. All praise is due to Allah, the Creator of mankind and the one who renews the years. May blessings and peace be upon the Master of Creation and the fountainhead of all grace and benefaction, as well as upon his noble family and companions, as long as long as the years, months and days alternate.

To Proceed:

This is a summary of my book *"Irshad al-Khass wal 'Amm li Bayan Fadl Ba'd al-Ayyam wa al-Layali wa al-Shuhur wa al-A'wam* [Guiding the Elect and Ordinary Folk Through Clarifying the Benefit of Some Days, Nights, Months and Years]." I have limited myself, in this

summary, to some of the voluntary prayers and remembrances which whoever Allah facilitates, among the righteous, elect believers, may perform. Some of these formulas are from the book *"al-Jawahir al-Khams,"* while others are authentically narrated from our Shaykh, the Crown of all Shaykhs, the Pole of Poles of the People of firm knowledge, our Illuminated Patron, Abu al-'Abbas Ahmad b. Mahammad al-Hasani al-Tijani (may Allah be pleased with him and make him satisfied). And may He place us and all our beloveds, in this world and the hereafter, within the confines of his sanctuary. *Amin*.

Acts of Devotion

Section 1: Recommended Acts in the Month of Muharram

Part 1: Recommended Acts at the Beginning of the Month of Muharram

An explanation of some of the voluntary acts that are recommended on the first day and night of Muharram

The Erudite Scholar and Knower of Allah, the Noble [descendant of the Prophet (may Allah bless him and give him peace), Abu Abdullah Muhammad b. Khatir al-Din b. Bayazid Khawajah al-Hasani, stated in his book "The Hidden Divine Secrets in the Precious Signs of the Gems of the Divine Succor [Dama'I al-Sara'ir al-Ilahiyyah fi Jawahir Ayat al-Jawahir al-Ghawthiyyah]":

A Mention of the Prayer for the Entire Year

When the believer sees the crescent moon for the month of Muharram, he should [first], declare, "Allahu Akbar." Then, he should recite Surah al-Fatihah thirty (30) times and send blessings upon our Patron, the Messenger of Allah (may Allah bless him and give him peace) three (3) times. If he does this, Allah (Exalted is He) will place him under his protection for the entirety of that month.

The Prayer of Muharram and Its Corresponding Supplication

In "The Five Gems [al-Jawahir al-Khams]," the author mentions in a report attributed to the Prophet (may Allah bless him and give him peace:

When one of you witnesses the crescent moon of the month of Muharram, he should say:

مَرْحَبًا بِالسَّنَةِ الجَدِيدَةِ وَالشَّهْرِ الجَدِيدِ وَاليَوْمِ الجَدِيدِ
وَالسَّاعَةِ الجَدِيدَةِ، مَرْحَبًا بِالكِتَابِ وَالشَّاهِدِ وَالشَّهِيدِ،
أُكْتُبْ فِي صَحِيفَتِي:

بِسْمِ اللهِ الرَّحْمَانِ الرَّحِيمِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ الجَنَّةَ حَقٌّ وَأَنَّ النَّارَ حَقٌّ، وَأَنَّ السَّاعَةَ ءَاتِيَةٌ لَا رَيْبَ فِيهَا، وَأَنَّ اللهَ يَبْعَثُ مَنْ فِي القُبُورِ

We welcome the new year, the new day and the new hour. We welcome the Book, the witness and the Ever Witnessing. Write in my book o deeds [these words]:

In the Name of Allah, the Beneficent, the Merciful. I bear witness that there is nothing worthy of worship except Allah, Alone. And that He has no partner. And I bear witness that Muhammad is His slave and messenger; that Paradise is true; that the Fire is true; that the Hour is coming and there is no doubting it; and that Allah will resurrect those who are in the graves."

It is also recommended that, on the first night of Muharram, he pray six cycles of prayer [rak'at] in pairs of two. In each cycle of prayer, he should recite Surah al-Fatihah once (1), Ayah al-Kursi once (1) and Surah al-Ikhlas, including [Bismillahir Rahmanir Rahim], eleven

(11) times. After he has finished praying, he should recite the following twenty-three times (23):

سُبْحَانَ المَلِكِ القُدُّوسِ سُبُّوحٌ قُدُّوسٌ رُبُّنَا وَرَبُّ المَلَائِكَةِ وَالرُّوحِ

Blessed is the Holy King. Our Lord, the Lord of the Angels and the Spirit, is extremely Hallowed, very Holy.

Likewise, it is recommended that, on the first day of the month of Muharram, after the sun has risen and voluntary prayers become permitted, that one pray two cycles of prayer [rak'atayn]. He should recite in each Surah al-Fatihah and that which is easy for him to recite of Qur'an. Afterwards, he should recite the Pure Word seven (7) times. The Pure word is:

لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

There is no god but Allah. Muhammad is the Messenger of Allah (may Allah bless him and give him peace).

Shaykh Ahmad Tijani (may Allah be pleased with him) recommended that the following be recited on the first day of the month of Muharram:

- Surah al-Fatihah once
- Salat al-Fatihi once
- Ayah al-Kursi three hundred sixty (360) times

When one has finished, he should recite the following du'a:

يَا مَحَوِّلَ الأَحْوَالِ حَوِّلْ حَالِي إِلَى أَحْسَنَ حَالٍ بِحَوْلِكَ وَقُوَّتِكَ
يَا كَبِيرُ يَا مُتَعَالٍ يَا عَزِيزُ يَا مِفْضَالُ، وَصَلَّى اللهُ عَلَى سَيِّدِنَا
مُحَمَّدٍ واله وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

O, You who changes conditions, convert my condition into the best condition, by Your Might and Power, O, You who are Very Great! O, Exalted One! O, Mighty One! O, Gracious One! May Allah bless our Master Muhammad, his family and companions and extend them a worthy salutation.

The reward of this blessed act and thankful effort is that Allah will make whoever does it protected and safe. He will safeguard him from whatever he fears and

dislikes throughout the entire year that follows, with the permission of Allah (Mighty and Majestic is He).

It has also been authentically narrated from him (may Allah be pleased with him), that whoever recites the following supplication three (3) times on the first day of the year, Shaytan will say, "He has granted himself safety throughout the rest of the year." And Allah (Exalted is He) will assign to Angels to him, who will protect him from Shaytan, his army and followers. The supplication is:

بِسْمِ اللهِ الرَّحْمَانِ الرَّحِيمِ وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى اله
وَصَحْبِهِ، اَللَّهُمَّ أَنْتَ الأَبَدِيُّ القَدِيمُ الأَوَّلُ وَعَلَى فَضْلِكَ
الكَرِيمِ المُعَوَّلُ، وَهَذَا عَامٌ جَدِيدٌ قَدْ أَقْبَلَ، أَسْأَلُكَ العِصْمَةَ
فِيهِ مِنَ الشَّيْطَانِ وَأَوْلِيَائِهِ، وَالعَوْنَ عَلَى هَذِهِ النَّفْسِ الأَمَّارَةِ
بِالسُّوءِ وَالاِشْتِغَالَ بِمَا يُقَرِّبُنِي إِلَيْكَ زُلْفَى، يَا ذَا الجَلَالِ
وَالإِكْرَامِ، وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ

In the Name of Allah, the Beneficent, the Merciful. May Allah bless our Master Muhammad, his family and companions. O, Allah! You are the Everlasting, the Eternal, the First; and upon Your generous bounty is my dependence. In this new year that has begun, I ask You protection from Shaytan and his friends, as well as assistance against this, [my] soul that

constantly incites towards evil and preoccupation with that which will draw me nearest to You, o, Owner of Majesty and Honor. May Allah bless our Master Muhammad, his family and companions and extend them a worthy salutation.

This last formula had been mentioned by the Erudite Scholar, Shaykh Genoun on page 350 of the second volume of his abridgement of the Hashiyah of Shaykh al-Rahuni. He transmitted it from Shaykh Ali al-Ajwheri, who transmitted it from Abu Ilyas al-Qattan, the Khalifah of Shaykh Karim al-Din al-Khalwati, who transmitted it from Shaykh Damrdas. May Allah have mercy on them all.

Afterwards, he said, "If someone acts according to this, he will be kept safe from that which he dislikes. I have tried and tested it. So, it is true, as far as I am concerned."

Part 2: Recommended Acts on the Night and Day of 'Ashura

The relied upon and acted upon position of the Scholars is that the Day of 'Ashura is the tenth day of the first month of the Arabic month, which is called Muharram.

The author of "The Five Jewels [al-Jawahir al-Khams]" says:

On the Night of ‘Ashura one should pray one hundred cycles of prayer [rak’ah] in pairs. In each cycle, he should recite Surah al-Fatihah once (1) and Surah al-Ikhlas three (3) times. When he finishes the prayer, he should recite the following seventy (70) times:

سُبْحَانَ اللهِ وَالحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ العَلِيِّ العَظِيمُ

Blessed be Allah. All praise is due to Allah. There is no god but Allah. Allah is the Greatest. There is no Might nor Power except in Allah, the Exalted, the Great.

[The author of the same volume] also said, “And when the sun rises on the Day of ‘Ashura, he should perform a ritual bath and put on new clothes. Then, he should enter his hand into water and wipe his head, like the wiping one does in ablution. Then, he says:

حَسْبِيَ اللهُ وَكَفَى، سَمِعَ اللهُ لِمَنْ دَعَا، لَيْسَ وَرَاءَ اللهُ مُنْتَهَى، مَنِ اعْتَصِمْ بِحَبْلِ اللهِ نَجَاهُ

Allah is sufficient for me. And He suffices. Allah hears whoever calls [upon Him]. There is nothing beyond Allah.

Whoever seeks protection through the rope of Allah, He will save him.

Then, he should pray two cycles of prayer, reciting in the first cycle Surah al-Fatihah once (1) and Ayah Kursi once (1); and in the second cycle Surah al-Fatihah once (1) and the last four verses of Surah al-Hashr once (1). After finishing, he should send blessings upon the Prophet (may Allah bless him and give him peace) and say:

يَا أَوَّلُ الأَوَّلِينَ وَيَا آخِرُ الآخِرِينَ، لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَ أَوَّلَ خَلْقِكَ فِي هَذَا اليَوْمِ، وَتَخْلُقُ آخِرَ مَا تَخْلُقُ فِي هذا اليوم، أَعْطِنِي فِيهِ خَيْرَ مَا أَوْلَيْتَ فِيهِ أَنْبِيَائِكَ وَأَصْفِيَائِكَ مِنْ ثَوَابِ البَرَايَا، وَأَسْهِمْ لَنَا مَا أَعْطَيْتَهُمْ فِيهِ مِنَ الكَرَامَةِ بِحَقِّ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ

O, First of the first! O, Last of the last! There is no god but You. You created the first of Your creation on this day. And You will create the last of that which You will create on this day. Gant me on [this day] the best of the rewards You had granted Your Prophets and Elect Folk. And apportion for me the favors which You had granted them me on [this day], by

the right of our Master Muhammad, his family and companions.

He may also offer the following prayer on the Day of 'Ashura. It is of six cycles of prayer, prayed as a single unit.

In each cycle, he should recite each of the following Surahs once: al-Fatihah, al-Shams, al-Zilzalah, al-Ikhlas, al-Falaq and al-Nas. When he has finished, he should prostrate and recite Surah al-Kafirun seven (7) times in his prostration. Then he should ask Allah for whatever he wishes and he will be granted is request. Then, he should say:

اَللَّهُمَّ اجْعَلْنِي مِمَّنْ دَعَاكَ فَأَجَبْتُهُ

O, Allah! Make me among those who call upon You and are granted their request.

It is narrated that whoever recites the following seventy (70) times on the Day of Ashura, Allah will forgive him:

حَسْبُنَا اللهُ وَنِعْمَ الوَكِيلُ وَنِعْمَ المَوْلَى وَنِعْمَ النَّصِيرُ

Allah is sufficient for us. And how excellent a Guardian. How excellent a Patron; how excellent a Helper.

It has also been narrated that if someone recites this supplication seven (7) times on the Day of Ashura, he will not die during that year. And when the decree of his [death] falls during any year, he will not be given Divine Facilitation to remember to recite it. The supplication is:

سُبْحَانَ اللهِ مِلْءَ المِيزَانِ، وَمَنْتَهَى العِلْمِ، وَمَبْلَغَ الرِّضَا، وَعَدَدَ النِعَمِ، وَزِنَةَ العَرْشِ، لَا مَلْجَأَ وَلَا مَنْجَا مِنَ اللهِ إِلَّا إِلَيْهِ، سُبْحَانَ اللهِ عَدَدَ الشَّفْعِ وَالوِتْرِ، وَعَدَدَ كَلِمَاتِ اللهِ التَّامَّاتِ كُلِّهَا، أَسْأَلُكَ السَّلَامَةَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ العَلِيِّ العَظِيمِ، وَهُوَ حَسْبُنَا وَنِعْمَ الوَكِيلُ، نِعْمَ المَوْلَى وَنِعْمَ النَّصِيرُ، وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ خَيْرِ خَلْقِهِ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

Blessed be Allah equal to that which fills the scales; to the total of all knowledge; to Divine Satisfaction; to the number of blessings; to the beauty of the Divine Throne. There is no flight, nor refuge from Allah except with Allah. Blessed be Allah equal to the number of singular and dual things; equal to

all the perfect words of Allah. I ask You safety, through Your mercy, o, Most Merciful of the Merciful. There is no might nor power except in Allah, the Exalted, the Great. And He suffices us. And how excellent a guardian. How excellent a Patron and how excellent a helper. May Allah bless our Master Muhammad, the best of His creation and his family and companions altogether.

Shaykh 'Ali al-Ajhuri and Abu Salim al-Iyashi, in his Rihlah, in the biographical entry on Abu Ali Sidi al-Hasan b. 'Ali al-'Ajami, had mentioned this supplication and its reward. And he said, "Many of the Saints had tried and tested [this formula] and found it to be true. Among them is Qutb al-Din and his father 'Ala al-Din. He also mentioned that with every recitation of the supplication, he would blow on himself. He also mentioned that when this supplication is recited upon children, and one blows upon them each time, if they have not spoken yet, they speak. And he stated that Abu Salim al-'Iyashi was among those who put it to the test and didn't have a different result. See page 350 of the second volume of "Ikhtisar al-Shaykh al-Rahuni" of Shaykh Genoun.

The author of the "Ikhtisar" also mentioned, in the same volume, on page 351, narrating from Shaykh Ibrahim al-Sahbrakhiti, that it has been narrated from the Shaykh who is called "Ghawth Allah" that whoever places

some rosewater in a container on the Day of Ashura, and, while looking at it, he recites Surah al-Fatihah seven times. Then, he wipes his head and face with that rosewater and does that to all those that he loves, among his family and children, it will be a protection from every ailment, illness or similar afflictions for the coming year.

The Scholars have preferred twelve actions on the Day of Ashura. And one of them authored the following couplets to illustrate them:

On the Day of Ashura, then things, joined by,
Two more have great benefit as narrated,
Fast; pray; visit relatives, scholars and the sick; apply Kahl,
Caress the head of an orphan, give charity and bathe,
Be generous with your children, and cut your fingernails,
And Surah Ikhlas, recite it, one thousand (1000) times.

Here, we will list all the actions in the order they were mentioned in the poem.

1. Fasting on the Day of Ashura
2. Praying at least two cycles of prayer on that day
3. Visiting parents, close relatives and friends
4. Visiting those Scholars who it is easy for you to visit on that day
5. Visiting the sick

6. Apply Kahl to one's eyes in the morning before the beginning of Fajr
7. Caress the head of an orphan. An orphan is considered an orphan, male or female, as long as he/she has not reached the age of puberty.
8. Giving, in charity, what is easy for you to those who deserve it. And one's close relatives are the most deserving
9. Performing a ritual bath (ghusl), like the ghusl one performs in a state of major impurity or on Friday
10. Being generous with one's family, children and wives, as well as thoe who depend on him for food, drink and clothing. Also, behaving beautifully with them and treating them well.
11. Clipping the nails of one's fingers and toes.
12. Reciting Surah al-Ikhlas, including the basmallah, one thousand (1000) times

All of these acts have been recommended by the Scholars on the Day of Ashura. However, only two of them have been narrated from the Prophet (may Allah bless him and give him peace). They are:

1. Fasting due to the Hadith of Muslim, Abu Dawud, Tirmidhi, Ibn Majah, Ibn Hibban and Abi Qatadah, that the Prophet (may Allah bless him and

give him peace) said, "For the fast of the Day of 'Arafah, I seek that Allah expiate for me the sins of the previous and following year. And for the fast of the Day of Ashura, I seek that Allah expiate for me the sins of the previous year."

2. Being generous with one's children due to the Hadith of Ibn Abd al-Barr in his "Istidrak," al-Tabarani in his Kabir, al-Bayhaqi and others, on the authority of Jabir (may Allah be pleased with him), that he said, "I heard the Messenger of Allah (may Allah bless him and give him peace) say, 'If someone is generous with himself and his family on the Day of Ashura, Allah will treat him generously throughout the whole year."

Jabir said, "We have tried and tested this and found it to be true." Ibn Rajab mentioned in "Lata'if al-Ma'arif," on page 52 that Sufyan b. 'Uyaynah said, "We tried and tested it for fifty or sixty years. And we only saw good and increase. For that reason, Shaykh 'Ali al-Ajhuri added to the three aforementioned couplets, a couplet that indicates that which has been narrated regarding these two things. The couplet is:

> Nothing of that has been narrated, except fasting and, being generous. Everything else is dismissed.

We will close out this section with three things. The first is that which has been narrated from our Shaykh, the Lordly Pole, our Patron, Ahmad al-Tijani (may Allah be pleased with him) that, on the Night of Ashura, he would recite Ayah al-Kursi equal to the number of the ranks of the heavenly bodies, which is three hundred sixty (360) times. He would recite the basmallah before each recitation. After he had finished, he would recite the following verse of Qur'an forty-eight (48) times while sitting on his knees in a similar fashion as one sits in prayer. The verse is:

قُلْ بِفَضْلِ اللهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا
هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

Say: In the grace of Allah and His Mercy, let them rejoice.
That is better than that which they accumulate.

After reciting that verse, he would recite the following supplication twelve (12) times:

اَللَّهُمَّ إِنَّ هَذِهِ لَيْلَةٌ جَدِيدَةٌ فِي شَهْرٍ جَدِيدٍ فِي عَامٍ جَدِيدٍ
فَأَعْطِنِي اللَّهُمَّ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَاصْرِفْ عَنِّي شَرَّهَا

وَشَرَّ مَا فِيهَا وَشَرَّ فِتْنَتِهَا وَمُحْدَثَاتِهَا وَشَرَّ النَّفْسِ وَالهَوَى وَالشَّيْطَانِ الرَّجِيمِ

O, Allah! Indeed, this is a new night, in a new month, in a new year. Grant me, o, Allah, its good and the good of that which is in it. Divert from me its evil, the evil of that which is in it, the evil of its tests, the evil of its innovations and the evil of the soul, desires and the Accursed Shaytan.

Afterwards, he should supplicate for what he wishes. Indeed, Allah (Exalted is He) will not disappoint him in his hope. Then, he should close out with blessings upon our Patron, the Messenger of Allah (may Allah bless him and give him peace).

And from the special properties of Ayah al-Hirs [Ayahs 128-129 of Surah al-Tawbah] is that it is recited one thousand (1000) times on the Day of Ashura because Allah (Mighty and Majestic) had informed our Patron Shaykh al-Tijani (may Allah be pleased with him) of fifty special properties of Ayah al-Hirs. His Khalifah, the Greatest Intermediary, Sidi al-Hajj ʻAli Harazim b. al-ʻArabi Baradah (may Allah be pleased with him) mentioned all of them. And among them, he mentioned that it is recited one thousand (1000) times on the Day of Ashura. And he mentioned that whoever performs that action, Allah

(Exalted is He) will outpour onto him sustenance from where he does not expect it. And he will be granted freedom of need of the creation and from asking them, by the blessing of this verse.

In the book, "Uncovering the Secrets of the Revelation [Kashf Asrar al-Tanzil],' of the Knower of God, Sidi Abd al-Rahman al-Shami (may Allah sanctify His secret), in the section on the special qualities of Surah al-Quraysh, that author was informed by Allah (Exalted is He) of twenty special qualities of this Noble Surah, which he saw with the eye of insight and the secret of Reality. And these special qualities are beyond that which the people of Tafsir had mentioned. He said that among its special qualities is that whoever reads it on every Day of Ashura three hundred sixty (360) will see his place in Paradise. Or, he will see it the year before his death.

In the same book, the aforementioned author says, about the special qualities of Surah al-Kawthar, "I have witnessed with the eye of insight and the secret of Reality, twenty special qualities for Surah al-Kawthar, in addition to the special qualities enumerated by the people of Tafsir. And among those special qualities is that anyone who recites this Surah seven hundred fifty-one (751) times on the Day of Ashura, no affliction will befall him in the entire year.

This suffices for the special qualities of the Day of Ashura. Despite the fact that Ashura had been singled out for many writings, in what I have indicated of its special qualities suffices to remove difficulty and cure all ailments.

Section 2: Recommended Acts on the Last Wednesday of the Month of Safar

Shaykh Ghawth Allah Muhammad b. Khatir al-Din b. Bayazid al-'Attari mentioned in his book, "The Five Gems [al-Jawahir al-Khams]," that Shaykh Farid al-Din Skrajinj said, "I have seen among the litanies of Khawaja Mu'in al-Din (may Allah sanctify his mighty secret) that three hundred twenty thousand (320,000) afflictions descend in every year. All of them descend on the last Wednesday of the month of Safar. And that day is the most difficult day of the year. But if anyone prays four cycles of prayer [rak'at] on that day, reciting in each cycle Surah al-Fatihah once (1), Surah al-Kawthar seventeen (17) times, Surah al-Ikhlas five (5) times and Surahs al-Falaq and Nas once (1) each, then recites the following supplication, Allah (Exalted is He), out of His generosity, will protect him from all of the afflictions that descend on that day.

And none of those afflictions will even approach him throughout the year.

And our Shaykh, Shaykh al-Tijani (may Allah be pleased with him) has a similar formula, with certain, authentically narrated additions. And his son, the Majestic Knower, Sidi Muhammad al-Habib (may Allah be pleased with him) also has some additions, just as has been reliably narrated to me by way of a number of the elect of the companions of our Shaykh (may Allah be pleased with him and them), such as the Blessed Sharif, Sidi Bunas b. Ahmad al-Hasani al-Amghari, the Jurist and authorized Reciter of the Mighty Book of Allah, Sidi 'Abd al-Salam al-'Amari al-Dari, by way of the Knower of Allah, Sidi Muhammad b. Sultan al-Sharki. Likewise, it has been narrated from the jurist and devoted One, Sidi Idris b. al-Makki Saqal, who narrated from the Great Erudite Scholar, the Famous, al-Hajj al-Hasan b. al-Hajj 'Umar Mazur. May Allah purify all of their resting places and make the Garden of 'Illiyin their final abode. The summary of what is in "al-Jawahir al-Khams" and that which I have narrated from those noble, chosen people that were only busy with turning towards the Generous Lord through prayers, recitation and remembrances, throughout their nights and during their days, is that the recommended acts on the last Wednesday of the month of Safar are three. I have clarified them as follows: Pray

four cycles of prayer [rak'at] as one unit (like Dhuhr), reciting in each cycle Surah al-Fatihah once (1), reciting the basmallah at the beginning and Amin at the end; Surah al-Kawthar with the basmallah seventeen (17) times; Surah al-Ikhlas with the basmallah five (5) times; Surah al-Falaq with the basmallah five (5) times; and Surah al-Nas with the basmallah five (5) times.

In his prostration in this prayer, he should supplicate to Allah (Mighty and Majestic is He) that He suffice him all of the afflictions that descend on that day, as well as his parents, children, family, all those who are in his care, his brothers, sisters, in-laws, grandchildren, all his beloveds and brethren, and all of the male and female Muslims and believers. When he has finished praying, he remains in his place, facing the Qiblah and supplicates with the following supplication:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ اَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ النَّبِيِّ الأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَبَارِكْ وَسَلِّمَ، اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ هَذَا الشَّهْرِ وَمِنْ كُلِّ شِدَّةٍ وَبَلَاءٍ وَبَلِيَّةٍ الَّتِي قَدَّرْتَ فِيهِ، يَا دَهْرُ يَا دَيْهَارُ يَا كَانُ يَا كَيْنُونُ يَا كَيْنَانُ يَا أَزَلُ يَا أَبَدُ يَا مُبْدِئُ يَا مُعِيدُ يَا ذَا الجَلَالِ وَالإِكْرَامِ، يَا ذَا العَرْشِ المَجِيدِ، أَنْتَ تَفْعَلُ مَا تُرِيدُ، اَللَّهُمَّ

احْرُسْ بِعَيْنِكَ الَّتِي لَا تَنَامُ نَفْسِي وَمَالِي وَأَهْلِي وَأَوْلَادِي
وَدِينِي وَدُنْيَايَ الَّتِي ابْتَلَيْتَنِي بِصَحْبَتِهَا، بِحُرْمَةِ اَنْبِيَائِكَ
وَرُسُلِكَ الأَبْرَارِ وَالأَخْيَارِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ، اَللَّهُمَّ
يَا شَدِيدُ القُوَى يَا شَدِيدُ المُحَالِ يَا عَزِيزُ يَا كَرِيمُ ذَلَّلْتَ
بِعِزَّتِكَ جَمِيعَ خَلْقِكَ اكْفِنِي عَنْ جَمِيعِ خَلْقِكَ يَا مُحْسِنُ يَا
مُجْمِلُ يَا مُتَفَضِّلُ يضا مُنْعِمُ يَا مُكْرِمُ يَا اَللهُ لَا إِلَهَ إِلَّا أَنْتَ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ، يَا دَهْرَ اللَّاجِينَ وَيَا جَارَ
المُسْتَاجِرِينَ وَمَأْمَنَ الخَائِفِينَ، اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مَوْتِ
الغُمَّةِ وَالفَجْأَةِ، وَمِنْ زَوَالِ البَرَكَةِ وَمِنْ البَرَصِ وَالجُذَامِ
وَالشَّقِيقَةِ، وَمِنْ كُلِّ عِلَّةٍ، اَللَّهُمَّ بِسَيِّدِنَا الحَسَنْ وَأَخِيهِ وَجَدِّهِ
وَأَبِيهِ وَأُمِّهِ أَنْ تَكْفِينِي شَرَّ هَذَا اليَوْمِ وَمَا يَنْزِلُ فِيهِ يَا كَافِي
يَا كَافِي يَا كَافِي فَسَيَكْفِيكَهُمُ اللهُ وَهُوَ السَّمِيعُ العَلِيمُ،
حَسْبُنَا اللهُ وَنِعْمَ الوَكِيلُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ العَلِيِّ
العَظِيمِ، وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ
أَجْمَعِينَ، وَالحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ،

In the Name of Allah, the Beneficent, the Merciful. O, Allah!
Bless our Master Muhammad, Your Slave, Prophet, and

Messenger, the *Ummi* Prophet, his family and companions; bless them and extend them a worthy salutation. O, Allah! I seek refuge in You from the evil of this month and every difficulty, affliction and tribulation that You have decreed therein. O, Living! O, Source of Life! O, Life itself! O, Eternally Existent! O, Source of Being! O, Being Itself! O, Sempiternal! O, Eternal! O, You who begins [the creation]! O, You who repeats it! O, Owner of Majesty and Generosity! O, Owner of the Majestic Throne! You do whatever You will. Watch over, with Your eye that never sleeps, me, my wealth, my family, my children, my religion, my worldly life, which, You have tested me with being its companion, by the sanctity of Your righteous, elect Prophets and Messengers, through Your Mercy, o, Most Merciful of the merciful. O, Allah! O, Mighty in Strength! O, Mighty beyond comprehension! O, Most Noble! O, Most Generous! You have humbled the creation with Your nobility. Suffice me against all of creation! O, Most Benevolent! O, Beautifier! O, Gracious! O, Beneficent! You who ennobles! O, Allah! There is no god except You; through Your Mercy, o, Most Merciful of the merciful! O, You who are the refuge that is sought! O, cave of the seekers of salvation! O, safe haven of those who are afraid! I seek refuge in You from sudden death and from dying in unfavorable circumstances, from removal of blessings, leprosy, and headaches, and from every ailment.

O, Allah! By our Master Hasan, his brother, his grandfather, his father and his mother, suffice me against the evils of this day and that which descends in it. O, You who are Sufficient! O, You who are Sufficient! O, You who are Sufficient! Thus, Allah will suffice you against them. And He is the All-Hearing, the All-Knowing. Allah is sufficient for me and how excellent a Patron. And there is no might nor power except in Allah, the Exalted, the Great. May Allah bless our Master Muhammad, his family and companions altogether. And all praise is due to Allah, Lord of all the worlds.

The second matter is that one should recite the following, after completing the prayer and the abovementioned supplication:

1. Surah Fatihah (once)
2. I seek the forgiveness of Allah, the Great, other than Whom there is nothing worthy of worship, the Living, the Self-Sustaining) (3 times)

   أَسْتَغْفِرُ اللهَ العَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الحَيُّ القَيُّومُ
3. Hallowed be your Lord, the Lord of Might, above that which they attribute to Him. Peace be upon the Messengers. And all praise is due to Allah, Lord of all the worlds.) (once) [This has been confirmed from the personal notebook of Sidi

Muhammad al-Laqani b. al-'Alami al-Jaza'iri al-Madini, who passed away in Egypt. May Allah purify his resting place.]

سُبْحَانَ رَبِّكَ رَبِّ العِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى المُرْسَلِينَ وَالحَمْدُ لِلَّهِ رَبِّ العَالَمِينَ

The third matter is that one should write with ink the different verses of "Salam" from the Qur'an. They are:

- سلام عليكم طبتم فادخلوها خالدين
- سلام عليكم بما صبرتم فنعم عقبى الدار
- سلام قولا من رب رحيم
- سلام على نوح في العالمين إنا كذلك نجزي المحسنين
- سلام على إبراهيم كذلك نجزي المحسنين
- سلام على ءال ياسين إنا كذلك نجزي المحسنين
- سلام هي حتى مطلع الفجر

Then he should wipe it out with rose water, or, with a lot of water into which he will pour rose water. Then, he should give the head of household, his family and his children some to drink. Or, one can give it to a special group of believers. Indeed, through the might and power of

Allah (Exalted is He), it is a protection for whoever drinks from it, from all the afflictions of that day until the last Wednesday of Safar of the following year. This has been mentioned in Jawahir al-Khams. And the Khalifah of our Shaykh, Shaykh al-Tijani, the Sharif and Knower of God, the Qutb, Sidi al-'Arabi b. Idril al-'Alami al-Lihyani al-Musawi (may Allah be pleased with him) copied it, just as I had found it with his eldest son, the Knower of God, who calls to Him with his states and actions, Sidi Muhammad al-Kabir al-'Alami. May Allah purify his resting place.

These are the three actions that should be done on the last Wednesday of the month of Safar in order to ward off all of the afflictions that descend on that day. And, as we have mentioned, they are 320,000. May Allah (Blessed is He) grant us freedom from all of those afflictions by the status of His Greatest, Immense Name, which, if He (Exalted is He) is called upon by it, He answers. And if He is asked by it, He gives. And by the status of the Majestic Qur'an, which is approached neither from in front nor from in back by falsehood. It has been revealed from an All-Wise and Praiseworthy (God). And by the status of the one upon whom it was revealed, the Prophet of Mercy, the Intercessor of the Community, the source of every wisdom, and the intermediary for every blessing, the Master of Existence and Standard of Witnessing and the fountainhead of every grace and generosity, our Patron,

the Greatest Messenger of Allah (may Allah bless him, his family and companions and give them peace).

Section 3: The Remembrance of the Noble Prophetic Birth in the Month of Rabi' al-Awwal

Part 1: Recommendations for the First Night of Rabi' al-Awwal

On what acts should be done during the Illuminated Prophetic Spring; and especially what is to be done on the night of the birth of the most Noble Prophet (may Allah bless him and give him peace).

As for the first night of the Rabi' al-Awwal, the Illuminated [month], one should, as was mentioned by Ghawth Allah al-'Attar in his book, "Jawahir al-Khams," pray two cycles of prayer after Maghrib, reciting in each cycle Surah Fatihah once and Surah al-Ikhlas, with the basmallah, three times. After he has finished his prayer, he should send one hundred prayers upon the Prophet (may Allah bless him and give him peace), with the following prayer:

اَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى ءَالِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ
وَسَلِّمْ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O, Allah! Send prayers upon our Master Muhammad and upon the family of our Master Muhammad, bless them and send peace upon them.

However, if he wishes, he may recite Salat al-Ibrahimiyyah or Salat al-Fatihi. Then, he should ask Allah (Mighty and Majestic) to provide him with love of the Greatest Messenger (may Allah bless him and give him peace), adherence to his Law and practice of his Sunnah. He should also ask that his love for [the Prophet (may Allah bless him and give him peace) be above his love for himself, his parents, his children, his wealth and all of mankind. And that Allah (Exalted is He) cause him to die while traveling upon the path of those characteristics. And that He provide him with the intercession of the Prophet (may Allah bless him and give him peace), until he is among those who enter Paradise without any reckoning or retribution.

Part 2: Recommendations for the Night of the Birth of the Prophet (may Allah bless him and give him peace)

As for the night of his birth (may Allah bless him and give him peace), which is the twelfth night of Rabi' al-Awwal, according to the most famous opinion of the scholars of

Prophetic biography, he should approach that night with perfect love and veneration for the being of our Master, the Messenger of Allah (may Allah bless him and give him peace). He should do this by performing a ritual bath (ghusl), putting on his best clothes, clipping his nails, shaving or clipping his mustache, grooming the hair of his head and that of his beard and perfuming himself.

Then, after the prayer of Isha, he should read what is easiest for him from the books of Hadith and Prophetic biography, such as "Kitab Al-Shifa" of Qadi Iyad, "Al-Mawahib al-Laduniyyah" of Imam al-Qastalani, or other similar works. Thereafter, he should celebrate by reciting the famous "Burdah" and the "Hamziyyah" of Imam al-Busayri, mixing in, at their various stopping points, some couplets of praise for the Greatest, Most Trustworthy Messenger (upon whom be the best of blessings and the choicest of salutations).

If he is able to spend the entire night engaged in different kinds of worship, for the sake of Allah (Honored and Majestic is He), that is more appropriate and superior. If not, then at the very least, he should get up about one hour before the dawn prayer and, after performing ablution, pray what he is able, of two, four or more cycles. Then, he should turn towards Allah (Exalted is He) seeking forgiveness and sending prayers upon our Master

Muhammad, the Chosen Prophet. Then, he should recite the special glorification twelve times:

سُبْحَانَ اللهِ وَالحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ وَلَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللهِ مِلْءَ مَا عَلِمَ وَعَدَدَ مَا عَلِمَ وَزِنَةَ مَا عَلِمَ

Allah be glorified! All praise is due to Allah! There is no god but Allah! Allah is the Greatest! And there is no might nor power except in Allah! According to the volume of all that He knows, the number of things that He knows and the weight of all that He knows.

Then, he should recite Salat al-Fatihi in the number of Messengers that have been sent, which are three hundred fourteen (314). And that is the same number of companions that fought in Great Battle of Badr, about whom our Prophet (may Allah bless him and give him peace) said, "Perhaps Allah looked at the People of Badr and said, 'Do as you wish. For I have forgiven you."

And about ten minutes before the entrance of the Dawn Prayer (al-Fajr), he should turn towards All-High, All-Powerful Lord, with supplications for good for himself, his family and close relatives and all Muslims. He should continue in that until the time for the Dawn Prayer enters. That is a time in which Allah answers

prayers, as narrated from the Perfect Knower of God, Mawlana Abd al-Aziz (may Allah be pleased with him), in the "Al-Ibriz." He clarified that the Prophet (may Allah bless him and give him peace) exited the womb of his mother, our Lady Aminah (may Allah be pleased with her) just before the time of the Dawn prayer. And the afterbirth was delayed in exiting until just after the time entered. He further mentioned that between the time of his birth (may Allah bless him and give him peace) and the exiting of the afterbirth of his mother, there is a time in which supplications are granted.

When the time of the Dawn Prayer enters, he should pray the two sunnah cycles and then the obligatory prayer. Then, he should praise Allah (Blessed is He) for enabling him to enliven the night of his birth (may Allah bless him and give him peace) in worship and commemoration of his birth, because the relied upon position according to the scholars is that the night of his birth is superior to Laylat al-Qadr. And they have given many proofs of that. If anyone wishes to know them, he should review "Al-Mi'yar" of al-Wansharisi, "Mawahib al-Laduniyyah" along with its explanation and the Burdah and Hamziyyah of Imam Busayri and their explanations. Or, he may review other books of Prophetic biography. And Allah (Blessed is He) is the one who facilitates

towards that which is correct. And to Him is the return and final destination.

Section 4: Recommended Acts of Worship in the Month of Rajab

Part 1: Recommendations for the First Night and Day of Rajab

Without a doubt, the month of Rajab is one of the four Sacred months, alluded to in the verse {God decrees that there are twelve months - ordained in God's Book on the Day when He created the heavens and earth - four months of which are sacred}. Those four are, as mentioned in hadith, the solitary month Rajab, then Dhul Qa'dah, Dhul Hijjah, and Muharram.

The Shaykh Ghawth Allah al-'Attar has mentioned in his "Jawahir al-Khams" that, after Maghrib on the first night of Rajab, a person should pray twenty cycles of voluntary prayer. They should be prayed in pairs. And in each cycle, he should recite Fatihah once and Surah al-Ikhlas fifty times with the Basmallah.

And he should fast the first day of Rajab. And after breaking his fast and praying Maghrib, he should pray two cycles of voluntary prayer. In each cycle, he should recite Fatihah, Ayah al-Kursi and Surah Ikhlas, Falaq, and

Nas, once each. Surahs Ikhlas, Falaq, and Nas should be recited with the Basmallah.

In addition, one should recite Surah YaSin after Fajr during the month of Rajab, due to what has been narrated on the authority of 'Aisha (may Allah be pleased with her), that the Messenger of Allah (may Allah bless him and give him peace) said, "If someone recites Surah YaSin once after the Fajr prayer in the month of Rajab, Allah (Exalted is He) will forgive him the sins of fifty years. And Allah will ward off from him the punishment of the grave."

Part 2: The Twenty-Seventh Night of Rajab

The author of Jawahir al-Khams also mentioned that, on the twenty-seventh night of Rajab, one should pray twelve cycles of voluntary prayer. They should be prayed in groups of four. And in each cycle, one should recite Surah al-Fatihah and whatever is easiest for him from the Qur'an. When he finishes all twenty cycles, he should seek Allah's forgiveness one hundred times. Then he should send blessings upon the Prophet (may Allah bless him and give him peace) one hundred times. Then, he should recite the following tasbih one hundred times:

سُبْحَانَ اللهِ وَالحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ العَلِيِّ العَظِيمُ

Allah be glorified! All praise is due to Allah! There is no god but Allah. Allah is the Greatest. And there is no might nor power except in Allah, the Exalted, the Great.

Then, he should ask Allah (Honored and Majestic) for whatever he needs. And it will be granted for him, by the permission of Allah (Exalted is He).

And he should intend to fast on that day and spend that night in prayer. The reason is that, according to the most famous opinion, which has been acted upon in ancient and current times, in the East and the West, it is the night in which the two great miracles occurred. The first is his (may Allah bless him and give him peace) being transported from the Sacred Mosque (al-Masjid al-Haram) to the Furthest Mosque (al-Masjid al-Aqsa). And he saw, upon the Buraq, that which he saw, such as the folding up of the earth, passing the grave of Musa (peace be upon him) and other things. And he arrived at Masjid al-Aqsa in Noble Jerusalem and prayed (may Allah bless him and give him peace) with the Prophets, Messengers and angels (upon all of them be peace). And they placed him

in front of them as their Imam. And in all of that is such superiority that it is not hidden from anyone.

The second miracle is his being raised from the Earth to the Heavens. Then he ascended to Bayt al-Ma'mur and to Sidrat al-Muntaha'. And he passed by the Arsh and the Kursi. And he saw the True Being (al-Haq) (Exalted is His Majesty), who spoke to him and revealed to him some sciences, the five obligatory prayers, and other amazing things.

In the last third of this night, he should perform that which was mentioned by the Qutb Sharif Sidi al-Hajj 'Ali b. 'Isa al-Timasini (may Allah be pleased with him), as mentioned in his personal special notebook. That is that he should pray two cycles of voluntary prayer. In each of the cycles, he should recite Fatihah once and Surah al-Ikhlas, with the Basmallah, twenty times. After finishing the prayer, he should send ten blessings upon the Prophet (may Allah bless him and give him peace). Then, he should recite this supplication:

اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِمُشَاهَدَةِ أَسْرَارِ المُحِبِّينَ وَبِالخَلَوَاتِ الَّتِي خَصَصْتَهَا لِسَيِّدِ المُرْسَلِينَ حِينَ أَسْرَيْتَ بِهِ فِي هَذِهِ اللَّيْلَةِ المُبَارَكَةِ أَنْ تَرْحَمَ قَلْبِي الحَزِينَ وَتُجِيبَ دَعْوَتِي يَا أَكْرَمَ الأَكْرَمِينَ، وَهِيَ كَذَا (وَيُسَمَّى حَاجَتَهُ)

O, Allah! I ask you by the witnessing of secrets by the lovers and by the seclusions which You reserved for the Master of Messengers when You transported him on this blessed night, that You have mercy on my saddened heart and answer my prayer, o, Most Generous of the Generous. And it is _____ (Here one should name his need).

Indeed, his prayer will be answered through the grace of Allah (Exalted is He), because of His words (Majestic and Exalted is He) {And when My servants ask you concerning Me, indeed, I am near. I answer the prayer of every supplicant in the moment that he supplicates. Thus, let them respond to My call and believe in Me. Perhaps [in that way] they may be guided}.

Section 5: Recommended Acts for the Month of Sha'ban

Part 1: General Recommendations for Sha'ban

The author of Jawahir al-Khams reports that one should pray, on the first night of Sha'ban, twelve cycles of voluntary prayers. They should be prayed in pairs. And in each cycle, one should recite Surah al-Fatihah once and Surah

al-Ikhlas, with the Basmallah, fifteen times. If someone performs this, Allah (Exalted is He) will record ten thousand good deeds in his book of deeds and erase ten thousand evil deeds.

It is also necessary to perform a lot of fasting in the month of Sha'ban, due to the narration of A'isha (may Allah be pleased with her), "The Prophet (may Allah bless him and give him peace) used to fast until we would say, "He will not refrain from fasting." And he would refrain from fasting until we would say, "He will never fast." However, I never saw the Messenger of Allah (may Allah bless him and give him peace) fast a complete month, except in Ramadan. And I didn't see him fast in any month, more than he fasted in Sha'ban."

The reason for his fasting a lot in the month is that it is the month in which deeds are raised towards Allah (Honored and Majestic is He). And he (may Allah bless him and give him peace) loved that his deeds should be raised while he was fasting.

Part 2: The Fifteenth Night of Sha'ban

As for the Middle Night of Sha'ban, it has four names. The first "The Blessed Night [al-Laylah al-Mubarakah]," due to its copious benefit and immense blessing for all the worlds. Indeed, the blessings of His Beauty (Blessed

is He) reach every atom from the Throne down to the lowest place in creation, just as on Laylat al-Qadar. And in this night, all of the Angels gather on the Holy Gathering Place (Hadhirah al-Quds).

It has also been called "The Night of Mercy [Laylah al-Rahmah]," because, in this night, Allah (Exalted is He) has mercy on all of His slaves by forgiving them and accepting their repentance from every sin and criminal act. And it has been called the "Night of Emancipation from the Fire [Laylah al-Bara'ah min al-Nar]." And it has been called the "Night of the Certificate [Laylah al-Sakk]," because when the head merchant collects what is owed to him by his people, he writes them a certificate of their freedom from debt. Similarly, the True Being (al-Haq) (Blessed is He) writes for His believing slaves, on this night, freedom from the Fire.

It has been narrated from 'Umar b. Abd al-'Aziz (may Allah be pleased with him) that when he raised his head from prayer on the middle night, he found a green patch, whose light reached the sky. On it was written, "This is (a certificate) from the Mighty King of 'Umar b. Abd al-'Aziz's freedom from the fire."

For this reason, many of the scholars opined that this is the night that was indicated in the words of Allah (Exalted is He) {In the Name of Allah, the Beneficent, the Merciful. HaMim. By the Clear Book. Indeed, We have

sent it down in a Blessed Night. We are warning mankind. In it, every precise matter is distinguished. A command from Us}.

Khatib al-Sharbini said in his Tafsir, "In this night, Allah (Exalted is He) transcribes the affair of the entire year. And He separates the living from the dead. And their numbers are neither increased nor decreased." And al-Baghawi narrated in his Tafsir, with a chain to 'Uthman b. Muhammad al-Mughirah b. al-Ahnash that the Messenger of Allah (may Allah bless him and give him peace) said, "Terms of lives are concluded between Sha'bans. And many a man marries and has children, while his name has been listed among the dead."

And there are special acts of worship recommended for this night. The first is that which was related by Zamakhshari, that the Prophet (may Allah bless him and give him peace) said, "If someone prays one hundred cycles of voluntary prayer on this night, Allah (Exalted is He) will send him one hundred angels. Thirty of them will give him glad tidings of Paradise. Thirty will inform and protect him from the punishment of the Fire. Thirty will ward off from him the afflictions of this world. And ten will ward off from him the schemes of Shaytan."

The method of performing this prayer is that one should pray two cycles of voluntary prayer. He should recite in each cycles Surah al-Fatihah once and Surah al-

Ikhlas one hundred times. The early Muslims used to perform this prayer and called it "The Prayer of Benefits [Salat al-Khayr]." And it has been narrated from al-Hasan al-Basri (may Allah be pleased with him) that he said, "Thirty of the Companions of the Messenger of Allah (may Allah bless him and give him peace) narrated to me that if someone prays this prayer in this night, Allah (Exalted is He) will look at him seventy times. And He with every look, He will fulfill seventy needs. The least of those will be his forgiveness." This was mentioned by Imam al-Ghazali in the Ihya. And he said afterwards, "It is imperative for the intelligent ordinary person, not to mention the elect, to avoid neglect availing himself of any of that." And Ibn al-Hajj had criticized vehemently, in his Madkhal, those who perform this prayer in congregation due to the corruption, innovations, and blameworthy things that may arise therein. And may Allah grant him the best of rewards on our part. If one wishes to read more, he may read that book.

The second act is that one should, after finishing the aforementioned prayer, prostrate to Allah (Exalted is He) and perform the following supplication:

سَجَدَ لَكَ وَجْهِي وَخَيَالِي وَآمَنَ بِكَ فُؤَادِي وَأَقَرَّ بِكَ لِسَانِي
وَهَا أَنَا بَيْنَ يَدَيْكَ يَا عَظِيمَ كُلِّ عَظِيمِ اغْفِرْ لِي ذَنْبِي العَظِيمَ،

فَإِنَّهُ لَا يَغْفِرُ غَيْرَكَ يَا عَظِيمُ، اَللَّهُمَّ سَجَدَ وَجْهِي الفَانِي لِوَجْهِكَ البَاقِي إِلَاهِي لَا تَحَرِّقَنَّ وَجْهَا خَرَّ لَكَ سَاجِدًا، أُعَفِّرُ وَجْهِي فِي التُّرَابِ لِوَجْهِ سَيِّدِي، وَحَقٌّ لِوَجْهِ سَيِّدِي أَنْ تُعَفِّرَ الوُجُوهَ لَهُ

My face and my body have prostrated to You. My heart has believed in You. My tongue has acknowledged You. And here I am before You, o, You who are Greater than every great one. Forgive me my great sin. Indeed, no one forgives other than You, o, You who are great. O, Allah! My mortal face has prostrated to Your Eternal Countenance. My God! You will surely not roast [in Hell] a face that has fallen prostrate to You. I have covered my face in dust for the sake of the Countenance of my Master. And it is right of the Countenance of my Master, that faces should be covered in dust for Its sake.

Then, he should sit and send prayers upon the Prophet (may Allah bless him and give him peace). Thereafter, he should recite the following supplication:

اَللَّهُمَّ ارْزُقْنِي قَلْبًا تَقِيًّا نَقِيًّا مِنَ الشِّرْكِ بِرِيَا،
لَا كَافِرًا وَلَا شَقِيًّا

O, Allah! Provide me with a God-conscious heart that is free of the polytheism of showing off; a heart that is neither disbelieving nor wretched.

The third act is that which has been narrated from Shaykh al-Tijani (may Allah be pleased with him). On the middle night of Sha'ban, he should pray four cycles of voluntary prayer in pairs. In each cycle, he should recite Surah al-Fatihah and Surah YaSin. Each of the four cycles has a specific intention. In the first cycle, his intention should be to obtain independence from mankind. In the second, it should be to obtain a long life in obedience to Allah (Exalted is He) and obedience to His Messenger (may Allah bless him and give him peace). In the third, his intention should be that the True Being (al-Haq) (Majestic is His Exaltation) should bless him with dying upon complete faith, a good ending, eternal bliss and everlasting ascendancy. In the fourth cycle, it should be that he enters Paradise with the very first group without any previous reckoning or punishment; that he goes straight from the grave to Paradise.

And it is imperative that he recite, in every prostration of that prayer, or in most of them, the Prophetic supplication that A'isha (may Allah be pleased with her) heard the Prophet (may Allah bless him and give him peace)

reciting in prostration on the middle night of Sha'ban. That supplication is:

أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَأَعُوذُ بِرِضَاكَ مِنْ سُخْطِكَ وَأَعُوذُ بِكَ مِنْكَ إِلَيْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

I seek refuge in Your pardon from Your punishment. I seek refuge in Your satisfaction from Your wrath. And I seek refuge in You from You towards You. I am unable to aptly praise You. Rather, You are exactly how You have praised Yourself.

And when he finishes his prayer, he should recite the following supplication:

اَللَّهُمَّ يَا ذَا المَنِّ وَلَا يُمَنُّ عَلَيْكَ، يَا ذَا الجَلَالِ وَالإِكْرَامِ، يَا ذَا الطُّولِ وَالإِنْعَامِ، لَا إِلَهَ إِلَّا أَنْتَ، يَا ظَهْرَ اللَّاجِئِينَ، وَيَا جَارَ المُسْتَأْجِرِينَ، وَيَا صَرِيخَ المُسْتَصْرِخِينَ، وَيَا مَأْمَنَ الخَائِفِينَ، وَيَا دَلِيلَ المُتَحَيِّرِينَ، وَيَا غِيَاثَ المُسْتَغِيثِينَ، وَيَا أَرْحَمَ الرَّاحِمِينَ، اَللَّهُمَّ إِنْ كُنْتَ كَتَبْتَنِي فِي أُمِّ الكِتَابِ عِنْدَكَ شَقِيًّا فَقِيرًا مَحْرُومًا، فَامْحُ عَنِّي اسْمِ الشَّقَاوَةِ، وَاكْتُبْنِي

عِنْدَكَ سَعِيدًا غَنِيًّا، وَإِنْ كُنْتَ كَتَبْتَنِي فِي أُمِّ الكِتَابِ عَلَى رِزْقِي فَامْحُ عَنِّي حِرْمَانِي وَتَقْتِيرِ رِزْقِي مَحْرُومًا مَقْتُورًا وَاكْتُبْنِي عِنْدَكَ غَنِيًّا مَوْفَقًا لِلْخَيْرِ مَوْسِعًا عَلَيَّ رِزْقِي فَإِنَّكَ قُلْتَ وَقَوْلُكَ الحَقُّ يَمْحُو اللهُ مَا يَشَاءُ وَيُثْبِتُ وَعِنْدَهُ أُمُّ الكِتَابِ

O, Allah! O, Benefactor! And You stand in need of blessing from no one. O, Lord of Majesty and Nobility! O, Most Gracious and Beneficial! There is no god but You. O, Sanctuary of the seekers of refuge! And Protector of the seekers of salvation! O, Helper of those who cry out [for aid]! O, Fortress of the fearful! O, You who guides the bewildered! O, Succor of the seekers of aid! And, o, Most Merciful of the merciful! O, Allah! If you have written for me in the Mother of the Book, which is with You, that I should be wretched, poor or unblessed, then erase from me the attribute of wretchedness. And record me, with Yourself, as blessed and rich. And if You have written for me in the Mother of the Book, which is with You, that I should be deprived, and my provision should be little, then erase from me my deprivation and the scarcity of my provision. And write me, with You, as rich, able to obtain benefit and having an ample provision. Indeed, You have said, and Your word is the Truth {And Allah erases that which

He wills and confirms [that which He wills]. And with Him is the Mother of the Book}.

Shaykh al-Tijani (may Allah be pleased with him) stated, "If someone performs this prayer in the manner described, and then supplicates with these supplications, Allah (Honored and Majestic is He) will grant him all that he asks. And He will bless him with all that he seeks."

The fourth act is the recitation of Ayah al-Hirs [verses 128-129 of Surah al-Tawbah] five hundred times on either the middle night or the middle day of Sha'ban. If someone performs this act, Allah (Exalted is He) will save him from the questioning of the two Angels in his grave. And he will enjoy bliss in his grave due to his being turned towards his place in Paradise.

And if someone recites it, on the middle day of Sha'ban, three times while the sun is rising and three times while it is setting, Allah will suffice him against the evil of the higher and lower realms of existence.

The fifth act is the recitation of the following supplication on the middle night of Sha'ban:

اَللَّهُمَّ بِالتَّجَلِّيَ الأَعْظَمِ فِي لَيْلَةِ النِّصْفِ مِنْ شَعْبَانِ المُكَرَّمِ
الَّذِي يُفْرَقُ فِيهِ كُلُّ أَمْرٍ حَكِيمٍ وَيُبْرَمُ، اكْشِفْ عَنِّي مِنَ

البَلَاءِ مَا تَعْلَمُ، وَاغْفِرْ لِي مَا لَا أَعْلَمُ، فَإِنَّكَ أَنْتَ الأَعَزُّ الأَكْرَمُ، وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ، اَللَّهُمَّ اكْشِفْ غَمَّنَا، وَفَرِّجْ بِفَضْلِكَ عَنَّا مَا أَهَمَّنَا، وَاغْفِرْ لَنَا ذُنُوبَنَا، وَاسْتُرْ عُيُوبَنَا، وأَدْخِلْنَا الجَنَّةَ مَعَ السَّابِقِينَ الأَوَّلِينَ الأَبْرَارِ، وَحُلَّ بَيْنَنَا وَبَيْنَ النَّارِ، يَا أَرْحَمَ الرَّاحِمِينَ، يَا رَبَّ العَالَمِينَ،

O, Allah! By the Great Divine Manifestation in the middle night of the most noble month of Sha'ban, in which every wise matter is decided and concluded, ward off from me all the afflictions of which You know, and forgive me for that which I do not know. Indeed, You are the Most Noble and Most Generous. May Allah bless our Master Muhammad, his family and his companions and extend them a worthy salutation. O, Allah! Relieve our grief and drive away, through Your grace, that which worries us. Forgive our sins. And cover our faults. And enter us into Paradise along with the very foremost of the righteous. And place a barrier between us and the fire. O, Most Merciful of the merciful! O, Lord of all the worlds.

The sixth act, as mentioned by al-'Arif al-Shami in "Asrar al-Tanzil," on the benefits of Surah al-Kawthar, is

that if someone recites it one thousand times on the middle night of Sha'ban, and he does the same on the middle night of Sha'ban in every year, Allah will grant him acceptance among all creation.

Section 6: Recommended Acts During Ramadan

Section 1: General Guidance for Ramadan and Recommended Acts on the First Day

The author of "al-Jawahir al-Khams" has said that when one sees the crescent moon for the start of Ramadan (or hears about its sighting on television or radio, or similar media), he should say:

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ، اَللَّهُمَّ هَذَا شَهْرُ رَمَضَانُ قَدْ حَلَّ بِنَا فَأَدْخِلْهُ عَلَيْنَا بِأَمْنٍ وَأَمَانٍ، وَصِحَّةٍ مِنَ السَّقَمِ، وَبِالفِرَاغِ مِنَ الشُّغُلِ، وَأَعِنَّا عَلَى الصِّيَامِ وَالقِيَامِ وَتِلَاوَةِ القُرْآنِ حَتَّى يَنْقَضِيَ عَنَّا وَقَدْ غَفَرْتَ لَنَا وَرَضَيْتَ عَنَّا، اَللَّهُمَّ هَذَا شَهْرُ رَمَضَانُ قَدْ حَصَّ فَسَلِّمْهُ لَنَا وَسَلِّمْنَا لَهُ فِي سُرُورٍ مِنْكَ وَعَافِيَةٍ، اَللَّهُمَّ ارْزُقْنَا صِيَامَهُ وَقِيَامَهُ وَبِقَبُولٍ مِنْكَ وَامْتِثَالَ أَمْرِكَ وَاجْتِنَابَ نَهْيِكَ، اَللُّهُمَّ ارْفَعْ عَنَّا الكَسَلَ وَالفَتْرَةَ

وَالسَّئَامَةَ، وَارْزُقْنَا فِيهِ الخَيْرَ وَالجَدَّ وَالاجْتِهَادَ وَالأَجْرَ
وَالقُوَّةَ وَالنَّشَاطَ كَمَا تُحِبُّ وَتَرْضَى

In the Name of Allah, the Beneficent, the Merciful. O, Allah! This month of Ramadan has alighted upon us. So, enter it upon us with safety and security, health without any ailment and freedom from business. And help us to fast, stand in prayer and recite Qur'an, until You finish with us, having forgiven us and being completely satisfied with us. O, Allah! This month of Ramadan has fallen, so submit it to us and submit us to it with happiness and well-being from You. O, Allah! Provide us with its fasting, its standing and Your acceptance of them, with obedience to Your command and avoidance of what You have prohibited. O, Allah! Lift from us all laziness, laxity and boredom. And provide us, in it, with good, earnestness, striving, reward, strength and labor, just as is loved by You and satisfying to You.

As for the fasting, it is imperative that one perform all of its obligations, conditions, Sunnahs and recommendations, in a balanced way, while persevering in prescribed acts and avoiding proscribed acts. This should be combined with turning towards Allah (Honored and Majestic is He) performing one's acts purely for the sake of His Noble Countenance, seeking to distance oneself

from the Fire and to draw close to the Garden of Bliss and being busy with the recitation of the Noble Qur'an and the remembrance of Allah, the Immensely Great.

Something similar has been narrated from our Shaykh Ahmad al-Tijani (may Allah be pleased with him), according to the pious saint Sidi al-'Arabi b. Sa'ih.

As for the night worship [in the month of Ramadan] one is encouraged to pray Salat al-Tarawih. If he is able to pray twenty cycles of prayer in pairs, followed by the Shaf' and Witr prayers, then that is better and more appropriate. However, if he is not able, then he should do whatever he is capable of within his possibilities. And the basis is to perform whatever one is able to do consistently and that the act be purely for the sake of the Countenance of Allah (Honored and Majestic is He), so that, perhaps, He (Blessed is He) will accept his acts. Indeed, He said in His Clear Book {Allah only accepts from the God-conscious}. And it behooves him to give his complete effort to enliven the nights of Ramadan, especially the odd nights among the last ten nights.

Part 2: On Seeking Laylat al-Qadr

The most emphasized of the last ten nights is the Night of Qadr, because worship in it surpassed the worship of a thousand months, due to His words (Honored and

Majestic is He). That is equal to eighty-three years and four months.

If he should have confirmed knowledge of which of the nights is Laylat al-Qadr, he should get up in the middle part of the night and perform ablution. Then, he should turn towards Allah (Exalted is He) with various kinds of acts of obedience and the best of works that draw one near. In the first portion of the night, directly after Mghrib, he should recite the following Surah al-Fatihah once and Salat al-Fatihi eleven times. Then, he should recite the following ninety-two times (the numerical value of his noble name, Muhammad):

يَا رَبَّنَا صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ صَلَاتَكَ الَّتِي تَفِيَ
بِقَدْرِهِ صَلَاتَكَ العَظِيمَةَ القَدْرِ وَالمِقْدَارِ

O, our Lord! Send prayers upon our Master Muhammad and upon his family with Your prayer which matches his worth, Your prayer that is immense in worth and grandeur.

Then, he should say the following in the same number:

يَا سَيِّدَنَا مُحَمَّدٌ

O, our Master Muhammad!

Then, he should ask Allah through the following supplication:

اَللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ العَفْوَ فَاعْفُ عَنَّا، وَكَرِيمٌ تَحِبُّ الكَرَمَ فَتَجَاوَزْ عَنَّا، اَللَّهُمَّ إِنَّا نَسْأَلُكَ العَفْوَ وَالعَافِيَةَ والمُعَافَاةَ فِي الدِّينِ وَالدُّنْيَا وَالآخِرَةِ، للَّهُمَّ اغْفِرْ لَنَا مَا قَدَّمْنَا وَمَا أَخَّرْنَا وَمَا أَسْرَرْنَا وَمَا أَعْلَنَّا وَمَا أَنْتَ أَعْلَمُ بِهِ مِنَّا، اَللَّهُمَّ تَقَبَّلْ مِنِّي صَلَاتِي وَصِيَامِي وَقِيَامِي، اَللَّهُمَّ اجْعَلْنَا مِنَ الَّذِينَ صَامُوا رَمَضَانَ وَصَانُوهُ، وَحَافَظُوا عَلَى حَدُودِهِ وَامْتَثَلُوا أَمْرَكَ وَرَاقَبُوهُ، وَأَخْلَصُوهُ عَمَلَهُمْ لِوَجْهِكَ وَشَاهَدُوهُ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَبِالإِجَابَةِ جَدِيرٌ،

O, Allah! Indeed, You are pardoning. You love to pardon. So, pardon us. You are noble. You love nobility. So, overlook our faults. O, Allah! We ask You for pardon, well-being and relief in our religion, in this world and in the Hereafter. O, Allah! Forgive us that which we have done in the past and that which we will do in the future; that which we did in secret and that which we did openly; and our sins of which You are more knowing. O, Allah! Accept from me my prayers, my fasting and my standing. O, Allah! Make us among those who fasted Ramadan and guarded its sanctity; those who

respected its limits and followed and vigilantly observed Your command; who witnessed the month and made their acts within it exclusively for the sake of the Countenance of Allah. Indeed, You have power over all things. And You are more than capable of answering [our prayers].

Then, he should recite Jawharatul Kamal three times. And the opinion which has been acted upon currently and in the past, in the east and the west, is that the Laylat al-Qadr that has been mentioned in the Book and the Sunnah is the twenty-seventh night of Ramadan. And this opinion has been narrated from Ubay b. Ka'b, 'Umar b. al-Khattab, Abdullah b. 'Abbas and others among the Companions (may Allah be pleased with him).

And people have mentioned for it some signs, as mentioned in the Books of Tafsir, such as Tafsir Ibn Kathir, al-Durr al-Manthur of Imam al-Suyuti, the Tafsir of al-Sharbini, the books of marginal notes on Tafsir Jalalayn and others. Likewise, they have been mentioned in the Books of Hadith, such as the Sharh of al-Nawawi of Sahih Muslim, Sharh Tartib Musnad Imam Ahmad and al-'Adhb al-Mawrud Sharh Sunan Abi Dawud. These signs have also been mentioned in the Books of Fiqh and the Books of Tasawwuf. And the authors thereof have done a marvelous job of expounding upon it. May Allah reward them with the best reward.

It has also been mentioned by al-'Arif al-Shami that if someone recites Surah al-Quraysh one hundred times in each of the final ten days of Ramadan, he will not die suddenly. And Allah will grant him complete acceptance. And He will save him from the punishment of the grave.

He also mentioned that if someone recites Surah al-Kawthar two hundred one times [in those ten days], Allah will suffice him from worrying about his sustenance and from fearing the creation.

Part 3: What Should Be Done on the Night and Day of 'Id al-Fitr

Act that should be done on the night and day of 'Id al-Fitr fall into three categories: Obligatory, Sunnah and Recommended. As for the obligatory, it is that he take give Zakah al-Fitr. Zakat al-Fitr is one Sa' [approximately 2 kg]. It is given by the head of household for everyone for whom he is responsible, such as his wife and dependent children, or his male or female servants. It is also given for his parents if they are poor. A sa' is four Prophetic amdad. And a madd is that which fills two average male hands, without them being completely open or completely closed. It is obligatory on anyone whose provision exceeds his needs and those of his dependents on the Day of 'Id. And it is obligatory to give this Zakah al-Fitr before

leaving for the 'Id prayer. The time for giving Zakah al-Fitr begins at Maghrib on the last day of Ramadan, according to one of the two opinions. According to the other opinion, it begins with the entrance of the Fajr prayer on the Day of 'Id. However, it is permissible to give it one or two days before 'Id, but not before that.

It is given to the poor person, who is a person who does not have enough provision for a year. Or, it can be given to a destitute person, who is a person who does not have anything small or large. It cannot be given in exchange for any benefit. For, example, one cannot give it to a servant as payment for any service, nor to a cleaner, masseur nor for any merchandiser in exchange for their work. It can only be given for the sake of Allah (Honored and Majestic is He) to those who are poor or destitute.

And, if one has neglected to give it, it must be made up. The same is the case if he delays giving it until he has returned from the 'Id prayer. And it is permissible for him to separate it from his possessions and keep it in his possession as a trust, until someone who deserves it comes along.

As for the Sunnah, it is the 'Id prayer itself. Its time enters after the sun rises and elevates in the sky the length of a spear. Ordinarily, this is half an hour after sunrise. And it is Sunnah to perform it in the Musalla, which is an open space on the outskirts of the city. And it

is not prayed in a Masjid, except with a legal excuse, such as rain, a lot of mud, fear for oneself or one's wealth, or due to inability, such a sickness, old age, etc.

The takbirs in the first cycle are seven, counting the tahrimah. And in the second, they are six counting the takbir for standing after prostration. The recitation should be out loud. In the in the first cycle, the recitation should be Surah al-Fatihah and Surah such as Surah al-A'la. In the second cycle, the recitation should be Surah al-Fatihah and Surah al-Shams.

As for the recommended acts, there are many things. Among them is to spend the night before 'Id in worship, with whatever pious acts that are easy for him, with the very least being his praying 'Isha and Fajr prayers in congregation. Also among them is to pray four cycles of voluntary prayer in pairs. In the first, one should recite Surah al-Fatihah and Surah al-A'la once each; in the second Surah al-Fatihah and Surah al-Shams once each; in the third Surah al-Fatihah and Surah al-Duha once each; and in the fourth, Surah al-Fatihah and Surah al-Sharh once each. After he has completed the four cycles, he should recite Surah al-Ikhlas twenty-one times with the basmallah.

And among the recommended acts is to pray six cycles of prayer, in the last third of the night, in pairs. In each of the Rak'ahs, he should recite Surah al-Fatihah and

Surah al-Tariq once each. After he has finished, he should recite Prayers upon the Prophet (may Allah bless him and give him peace) with whatever formula is easiest for him. This has been reported in "al-Jawahir al-Khams."

And among the recommended acts is to bathe after the Fajr prayer and put on new clothes after having clipped his nails and trimmed his moustache. And he should beautify his appearance and eat something small. Then, he should head towards the 'Id prayer and recite the glorification while on the way to the place of prayer. And he should return to his house using a different route which he used in going. Likewise, they should spread the greetings between them, shake hands with one another, congratulate each other for 'Id and make pious supplications for each other. And there are other things that have been detailed by the scholars in books of Hadith and Fiqh.

Finally, it is also recommended that he recite, after the 'Id al-Fitr prayer, Ayat al-Hirs [verses 128-129 of Surah al-Tawbah] seven times. Our Shaykh and Patron, Ahmad al-Tijani (may Allah be pleased with him) has stated that among the fifty special benefits of Ayah al-Hirs is that if someone recites it seven times after the 'Id al-Fitr prayer, he will be not become deaf in that year, or in any year in which he recites it.

Section 7: Concerning Hajj and ‘Umrah and Some Recommended Acts in the Month of Dhul Hijjah

Part 1: Recommended Acts for Hajj and ‘Umrah

A Method for Facilitating One’s Way to Hajj

For facilitation of the means to go to Hajj, such as provision, transportation, etc., the “Siniyyah”, composed by the Erudite Scholar and Knower of Allah, the Pious Saint, Sidi Ibrahim b. ‘Abd al-Qadir al-Riyahi al-Tunsi (may Allah be pleased with him) is a poem of thirty couplets, the first of which is:

صَاحَ أَرْكَبُ العَزْمِ لَا تَخْلُدْ إِلَى اليَأْسِ
وَاصْحَبْ أَخَا الحَزْمِ ذَا جِدٍّ إِلَى فَاسِ

My friend! Be resolute. Remain not hopeless, accompany the brother of resolve, the earnest one, toward Fez

It is a tried and tested method of seeking relief from difficulties, removing depression and ailments, and removing adversities. The Pious Saint, the Evident Qutb,

Abu al-Mawahib wal Marabih, our Patron, al-'Arabi b. Sa'ih (may Allah be pleased with him) has said, "Shaykh al-Tijani has not been praised in any way that equals it, nor any way that comes close to it. I have not recited it during any difficulty except that it is relieved, nor upon any affliction, except that it is removed."

And I have used it for many different reasons. And I have found, through it, relief. And Allah be praised for that. Likewise, whenever I have intended to perform Hajj, 'Umrah, or both, if I did not find any facilitation towards the means that would bring it about, nor any path to that door, I have turned to Allah (Honored and Majestic) through a complete recitation of the Noble Qur'an, and seeking the mediation and the intercession of His Greatest and Most Exalted Messenger for the sake of obtaining my objective and achieving my desired goal.

Then, I recite the "Siniyyah" three times, seeking the intercession of those who are mentioned at the end of it, such as the Greatest Immense Name of Allah; and all the Names of Allah (Exalted is He), which Allah (Exalted is He) indicated in His words {And to Allah belongs the Most Beautiful Names, so call upon Him by them}; then all of the Messengers and Prophets (upon all of whom be prayers and blessings), and especially the Best and Most Noble of them, the Leader of all the worlds, the best of all creation, who was sent as a mercy to all the worlds. May

Allah bless him, his family and companions, and extend them a salutation; and from his (may Allah bless him and give him peace) daughter, the Leader of all the women in creation, our Lady, the radian Fatimah; and from her husband, the Commander of the Believers, our Master 'Ali b. Abi Talib (may Allah ennoble his countenance); and from their two sons; and from the Prophet's (may Allah bless him and give him peace) two uncles, our Masters Hamzah and al-'Abbas (may Allah be pleased with them both); and lastly through the one who has been praised with the poem, our Shaykh, the Accomplished Patron, Abu al-'Abbas Ahmad al-Tijani (may Allah be pleased with him and cause him to be satisfied). And may He place us, in this world and in the hereafter, within the confines of his sanctuary.

And He (Blessed is He)- there is no God but He- does not reject any supplicant's supplication, nor does He put to waste the hopes of any requester. Every time I have done this, not a full week passes except that Allah (Blessed is He) has facilitated provisions and transportation for me, and opened the doors to His generosity, blessing and exemplary mercy. So, my children and my brothers! You must recite it, because it is the best and most complete grace. And Allah facilitates to that which is correct. And to Him is the final return.

Recommended Acts for the One Who is Performing Hajj, 'Umrah, or both

As for what the person who is setting out for, or performing Hajj or 'Umrah, it has been narrated in a trustworthy manner that the Greatest Messenger (may Allah bless him and give him peace) gave our Master Shaykh al-Tijani (may Allah be pleased with him) permission to do the following acts in a waking vision and not in a dream. And it is a rare thing. It had not been given to any of the Men of Allah before. They are:

The First Act

The first of these acts is that he should recite the following words of Allah (Exalted is He) seven times, with his heart and not with his tongue, during his circumambulation of the Noble Ka'bah:

رَبِّ احْكُمْ بِالحَقِّ وَرَبُّنَا الرَّحْمَنُ المُسْتَعَانُ عَلَى مَا تَصِفُون

My Lord, judge [between us] in truth. And our Lord is the Most Merciful, the one whose help is sought against that which you describe.

Then, he should recite a lot of glorification of Him, declarations of His oneness, declarations of His greatness and praise for Him. And he should recite a lot of prayers upon our Patron, the Messenger of Allah (may Allah bless him and give him peace). And he should recite a lot of the following words of Allah (Honored and Majestic is He) between the Yemeni corner and the Black Stone:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ

Our Lord! Grant us good in this world and good in the Hereafter. And save us from the punishment of the Fire.

Then:

اَللَّهُمَّ قِنَا عَذَابَكَ يَوْمَ تُبْعَثُ عِبَادُكَ، اَللَّهُمَّ اغْفِرْ وَارْحَمْ
وَتَجَاوَزْ عَمَّا تَعْلَمُ فَإِنَّكَ أَنْتَ الأَعَزُّ الأَكْرَمُ،

O, Allah! Save us from Your punishment on the day that Your slaves will be resurrected. O, Allah! Forgive, have mercy and overlook that which You know. Indeed, You are the Most Noble and Most Generous.

There are many other supplications that he may perform, however, the best of them is glorification, praise, declarations of Allah's oneness, declaration of His greatness, declarations of oneness of Might and Power and prayers upon our Patron, the Messenger of Allah (Exalted is He).

The Second Act

The second act that he should perform is to recite the following blessed remembrance at 'Arafah:

اَللَّهُمَّ إِنِّي اقْتَدَيْتُ بِسَيِّدِنَا مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَمَا أَمَرَ بِهِ سَيِّدُنَا الشَّيْخُ التِّجَانِي رَضِيَ اللهُ عَنْهُ بِنِيَّةِ الوُقُوفِ عَلَى جَبَلِ عَرَفَة بِقَصْدِ مَقَامِ الأَصْلِ فِي مَقَامِ عَقِيدَةِ الإِيمَانِ وَالإِسْلَامِ وَالإِحْسَانِ

O, Allah! I have followed our Master, Muhammad (may Allah bless him and give him peace), just as our Master Shaykh al-Tijani (may Allah be pleased with him) has ordered, by standing on Mount 'Arafah with seeking the original station in the station of belief in Iman, Islam and Ihsan.

Then recite the Basmallah twenty-nine times.

Then recite يَا غَنِيُّ يَا كَرِيمُ (O, Free of Need! O Most Generous) twenty-nine times. Then recite the following:

اَللَّهُمَّ بِحَقِّ بَدْءِ البِدَايَةِ أَنْ تَجْعَلَنِي مِنْ أَهْلِ الخَاصَّةِ بِهَذَا المَوْقِفِ العَظِيمِ وَمِنْ عَدَدِ الخَاصِّ الكَرِيمِ

O, Allah! By the right of the very beginning, place me among the elect folk standing at this place and from the noble, elect number.

Then recite the Basmallah two hundred seventy-two times. Then recite Salat al-Fatihi eleven times.

The Third Act

The third act is that, in the Sanctified Precinct, you should recite His words (Exalted is He):

فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللهَ عِنْدَ المَشْعَرِ الحَرَامِ

And when you depart ‘Arafah, remember Allah in the Sanctified Precinct.

Then, one should say يَا أَللهُ يَاالله one hundred thirty-two times. That is the numerical value of Muhammad, when counting the double meem, and of "Qalb" [heart]. The first is read as "Ya Allah" and the second "Ya'Llah."

The Fourth Act

The fourth act is performed while in the Prophetic Garden, facing the grave of our Patron, the Messenger of Allah (may Allah bless him and give him peace), in the illuminated city, inside of his (may Allah bless him and give him peace) mosque. One should say:

الحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِي لَوْ لَا أَنْ هَدَانَا
اللهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالحَقِّ

All praise is due to Allah who has guided us to this. And we would not have been guided if Allah had not guided us.

The Messengers of our Lord have come with the Truth.

Then he should recite the following seventy times, which is the numerical value of "Kun":

اَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى ءَالِ سَيِّدِنَا مُحَمَّدٍ
وَعَلَى أَهْلِ بَيْتِ سَيِّدِنَا مُحَمَّدٍ

O, Allah! Bless our Master Muhammad, the family of our Master Muhammad and the People of the Household of our Master Muhammad.

Then he should recite it one thousand two hundred sixty times. Afterwards, he should ask for whatever he wishes for himself, his children and all Muslims. Thereafter, he should recite Salat al-Fatihi two thousand eight hundred fourteen times.

The Fifth Act

The fifth act is that which is said when one is bidding farewell to our Patron, the Messenger of Allah (may Allah bless him and give him peace). He should recite the following three times:

اَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ النُّورِ الضَاوِي المِصْبَاحِ
المَكَوِي وَعَلَى آلِهِ وَسَلَّمَ بِعَدَدِ بِاءِ نُورِ البَقَاءِ وَعَلَى آلِهِ يَا حَيُّ
يَا قَيُّومُ لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَسُولُ اللهِ، أُشْهِدُكَ يَا رَسُولَ اللهِ

أَنِّي أَقُولُ لَا إِلَهَ إِلَّا اللهُ وَأَنَّكَ رَسُولُ اللهِ نَيَابَةً عَنِّي وَعَنْ جَمِيعِ الإِخْوَانِ وَالأَحْبَابِ

O, Allah! Bless our Master Muhammad, the Shimmering Light, the Makkan Lamp, and his family and extend them a salutation; equal to the value of the ba' of the light of perpetuity, and upon his family, o, Living! O, Self-Sustaining. There is no god but Allah. Muhammad is the Messenger of Allah. O, Messenger of Allah! I make you witness that I say that there is no god but Allah and that Muhammad is the Messenger of Allah, on my own behalf and on behalf of all of my brethren and beloveds.

Part 2: Recommended Acts for Those Who Cannot Attend Hajj

If someone is not able to be at Arafah, because no transportation or provision has been facilitated for him, but he would like that Allah count him among those who were present at Arafah, then he would recite Yaqutat al-Haqa'iq 161 times. This stands in place of the being present Mount 'Arafah. If someone does this every year, Allah will grant him the reward of those who He has facilitated to stand at Arafat. As for the special, beneficial protection, on land, at sea or in the air, one of the

concealed secrets of Shaykh Tijani (may Allah be pleased with him) is to recite the following; Surah al-Fatihah once, Salat al-Fatihi once, then يَا كَفِيلُ (O, You who are Sufficient) one hundred eleven times. After each martabah (100, 10, 1), one should recite the following:

اَللَّهُمَّ إِنِّي أَسْأَلُكَ يَا كَبِيرُ يَا كَافِي يَا كَرِيمُ يَا كَفِيلُ أَسْأَلُكَ بِمَا أَوْدَعْتَهُ فِي حَرْفِ الكَافِ مِنَ الأَسْرَارِ المَخْزُونَةِ وَالأَنْوَارِ المَكْنُونَةِ أَنْ تُسَخِّرَ لِي خُدَّامَ هَذَا الحَرْفِ لِيَحْفَظُونِّي مِنْ جَمِيعِ الجِهَاتِ بِحَقِّ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

O, Allah! I ask You, o, You who are Great! O, You who are Sufficient! O, Most Generous! O, You who suffices! I ask You by the guarded secrets and hidden lights that You have stored in the letter Kaf, that You subjugate to me the servants of this letter, so that they may guard me from all sides, by the right of our Master Muhammad (may Allah bless him and give him peace). Then, one should recite Salat al-Fatihi three times.

The Benefit of the First Ten Nights of Dhul Hijjah

It is also recommended for the believer to spend the 8th, 9th, and 10th nights of the month of Dhul Hijjah in

worship, whether that worship be voluntary prayers, recitation of Qur'an, remembrance of Allah (such as what one is able to recite of petitions for forgiveness, glorification, praise, declarations of Allah's oneness, declarations of Allah's greatness, the formula of "la hawla wa la quwwata..."), and blessings upon our Patron, the Messenger of Allah (may Allah bless him and give him peace). Or, one may perform any other good actions on those nights. This is due to what Tabarani has narrated on the authority of Mu'adh b. Jabal (may Allah be pleased with him), who said: "If anyone spends the five nights in worship, Paradise is mandatory for him. They are Laylat al-Tarwiyah (8th of Dhul Hijjah), Laylat al-Arafah (9th of Dhul Hijjah), Laylat al-Nahr (10th of Dhul Hijjah), Laylat al-Fitr (1st of Shawwal) and Laylat Nisf Sha'ban (15th of Sha'ban)." The minimum one should do, to count as spending the night in worship, is to pray Isha and Fajr in congregation.

For anyone who is not performing Hajj, it is very desirable to fast the 8th and 9th of Dhul Hijjah (yawm al-Tarwiyah and yawm al-'Arafah).The desirability is due to their being among the blessed days Allah mentioned when He said: {And by the ten nights} [al-Fajr, 2]. And He (Exalted is He) said: {And We made an appointment with Moses for thirty nights and completed them by ten; so the term of his Lord was completed as forty nights} [al-A'raf, 142]. This recommendation is also emphasized by

the hadith from Muslim, Abu Dawud, Nasa'I, Ibn Majah and Tirmidhi: "If anyone fasts the Day of Arafah, it will be expiation [for the sins] of the previous year and the upcoming one." On the day of Tarwiyah (8th of Dhul Hijjah) it is also highly recommended to pray 6 cycles of prayer - the first four are prayed as a four-cycle prayer. In the first cycle, one recites Fatihah once and Surah al-Asr once. In the second cycle, one prays Surah al-Quraysh once after Fatihah. In the Third cycle, one recites Surah al-Nasr once after Fatihah. And in the final cycle, one recites Surah al-Ikhlas three times after Fatihah. Afterwards, he should pray two cycles and recite Ikhlas three times in each cycle after the Fatihah. If one does this, he will receive the reward of those who are present at Mina on the 8th of Dhul Hijjah.

Part 3: Recommended acts on the Day of Arafah

On the night of Arafah, one should pray ten cycles of prayer in groups of two. In each cycle, he should recite Surah Quraysh five times after Fatihah.

As for the Day of 'Arafah, he should do as much as he is able of the following: Pray four cycles of prayers as a four-cycle prayer. In each cycle, after Fatihah, recite Surah al-Qadr three times and Surah al-Ikhlas twenty-one

times. After one has finished, one should recite the following blessing on the Prophet (may Allah bless him and give him peace) seventy times:

اَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى ءَالِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

O, Allah! Pray upon our Master Muhammad, and his family,
and bless them and extend them a salutation.

Then, he should recite the following 70 times:

أَسْتَغْفِرُ اللهَ لِي وَلِلْمُؤْمِنِينَ وَالمُؤْمِنَاتِ

I seek forgiveness from Allah for me,
and all the male and female believers.

This formula has been mentioned Shaykh Ghawth Allah, in "al-Jawahir al-Khams." And the reward is that Allah will forgive the person of the sins of ten years.

The Sunnah Dhikr of 'Arafah, which was narrated by Imam Malik in the Muwatta' and al-Tirmidhi (in his Sunan), that the Messenger of Allah (may Allah bless him and give him peace) stated, "The supplication is the

supplication made on ‘Arafah. And the best of what I and the Prophets before me have said is:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ

There is no god but Allah, Alone. He has no partner

Tirmidhi added in his narration

لَهُ المُلْكُ وَلَهُ الحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

To Him belongs the dominion and to Him belongs all praise.

And He has power over all things

That which Abu Talib al-Makki mentioned in “Qut al-Qulub,” that if someone recites the following remembrances 100 times, before sunset on the Day of ‘Arafah, it will be called to him from the Presence of Allah (Blessed is He), “You have pleased Me. And you have My complete satisfaction. Ask Me and I will grant you [what You ask].”

They are:

بِسْمِ اللهِ مَا شَاءَ اللهُ لَا قُوَّةَ إِلَّا بِاللهِ
بِسْمِ اللهِ مَا شَاءَ اللهُ لَا يَسُوقُ الخَيْرَ إِلَّا اللهُ
بِسْمِ اللهِ مَا شَاءَ اللهُ لَا يَكْشِفُ السُّوءَ إِلَّا اللهُ
بِسْمِ اللهِ مَا شَاء اللهُ كُلُّ نِعْمَةٍ مِنَ اللهِ
بِسْمِ اللهُ مَا شَاءَ اللهُ الخَيْرُ كُلُّهُ بِيَدِ اللهِ
بِسْمِ اللهِ مَا شَاءَ اللهُ لَا يَصْرِفُ السُّوءَ إِلَّا اللهُ

In the Name of Allah. Whatever Allah wills [will come to pass]. There is no might except with Allah.
In the Name of Allah. Whatever Allah wills [will come to pass]. Only Allah sends benefit.
In the Name of Allah. Whatever Allah wills [will come to pass]. Only Allah can remove evil.
In the Name of Allah. Whatever Allah wills [will come to pass]. All grace is from Allah.
In the Name of Allah. Whatever Allah wills [will come to pass]. All benefit is in the Hand of Allah.
In the name of Allah. Whatever Allah wills [will come to pass]. Only Allah wards off evil.

Among those things that should be done on the Day of ‘Arafah is this formula that has been reliably narrated from our Shaykh, the Lordly Pole, our Patron, Ahmad al-

Tijani. May Allah (Exalted is He) grant us to drink from his ocean in the largest portions. It is also among the fifty special uses for Ayah al-Hirs mentioned in the books of tafsir. Whoever recites Ayah al-Hirs 360 times on the day of Arafah, Allah will take him by the hand. And if Allah takes anyone by the hand, He will grant him sufficiency in this world and the Hereafter.

Al-Arif, al-Shami has mentioned among the special uses for Surah Quraysh that whoever recites it 770 times on the day of Arafah, he will receive the reward for an accepted Hajj

He also mentioned among the special uses for Surah al-Kawthar that whoever recites it 360 times on the day of Arafah, and then supplicates to Allah, Allah will grant him whatever he asks and facilitate his affairs.

Part 3: ‘Id al-Adha

As for the night and day of Eid al-Adha, one should spend the night in worship. In addition, if one has more than sufficient provisions for the year, then it is a confirmed Sunnah to sacrifice. The ‘Id prayer is also a confirmed Sunnah as we have previously mentioned in the section on ‘Id al-Fitr, that which is recommend for the ‘Id prayer. However, in the case of ‘Id al-Adha, it is recommended that he delay eating until he is able to begin by eating the

liver of his sacrifice. The conditions for the sacrifice, as well as its Sunnah, recommendations, disliked actions and invalidators are all mentioned in the books of Hadith and Fiqh. Therefore, we will not mention them at length.

What we have mentioned is sufficient. And Allah (Blessed is He) is the One who facilitates and guides. We ask Him (Majestic is His Exaltation) that He benefit me, my children, my family and all of my brethren through these different formulas, and that He return them upon us with connections and blessings. And I ask Him that He suffice us against the worries of this world and the hereafter, and that He cause us all to die in the best state and with increase, with safety, well-being, and Lordly care. Indeed, He (Exalted is He) hears and answers all prayers. And may Allah bless and send peace upon our Master Muhammad, the Master of the People of the Heavens and the Earth, as well as upon his family and companions altogether. And all praise is due to Allah, Lord of All the worlds.

Written by the lowly slave of his Lord, ***Idris b. Muhammad b. al-Abidi al-Husayni al-Iraqi****, who hopes, from his Patron, pardon and freedom from all ailments, along with not being taken to task for the sins that he has committed.* ***May Allah treat him gently.*** *Amin.*

The book was completed in the beginning of Rajab in the year 1417 AH, corresponding to the 13 of November, 1966 CE.

Imam Ghazali Institute

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